

THE BAPTIST.

"BE YE STEADFAST AND UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

\$2.00 IN ADVANCE.

JACKSON, MISSISSIPPI, OCTOBER 3, 1901.

VOL. III, NO. 47.

Bro. J. R. Nutt left last Monday for the Seminary at Louisville, Ky.

Dr. Yarborough preached a fine sermon last Lord's day on "The Standard of Christian Service."

Millsaps and Bellhaven colleges opened yesterday, both with encouraging attendance. We do not know the particulars.

Rev. J. P. Harrington orders his paper sent to Hammond, La., instead of Osyka, Miss. By this we presume he has removed to the former place.

Rev. N. W. P. Bacon, pastor of the Baptist church, Oxford, was in the city last week doing honors to the memory of Col. Power. Col. Power was buried with masonic rites.

We received two good reports of Bogue Chitto Association, one from Bro. Anding one from Bro. Mathis. We leave out the former, as the latter was in type before the former reached us.

We greatly appreciate the many expressions of sympathy from the brethren over our recent loss by fire. We cannot write a letter to each one who has written, and hence write this paragraph for all.

See in another column, the advertisement of the Chicago Type Writer, sold by A. J. Harris, of this city. We have examined the machine, and can very strongly recommend it. Address A. J. Harris, Jackson, Miss.

Prof. L. A. Moore, of Monroe, Miss., and a graduate from Mississippi College, called a few days since and subscribed for THE BAPTIST. That is just like a Mississippi College graduate. They are properly trained and do not forget their instruction.

We are receiving more new subscribers through the ordinary mails than at any time since the establishment of THE BAPTIST. We trust this may continue, as it will be best for all concerned. Many of those in arrears are paying up. Some, however, are still behind. Let every one, who can do so, remit, and all of us will feel better.

Prof. Thames writes as follows about the Poplarville High school:

"I am entertaining an 'overflow' school this fall. My dormitory is full and I am putting all new comers now in the homes of our friends in town. Ample accommodations at additional rates will be furnished. We have now nearly 100 boarders, and nearly 300 on roll."

A young lady, a member of the Starkville Baptist church, wishes to go to Cuba, and the Starkville church will pay her salary while engaged in work in Cuba. This splendid old church has a record of which she need not be ashamed. Before the war, Bro. Gailard went out from this church as a missionary to China.

We desire to request that when one wishes his paper discontinued, he will personally write this office, sending along in every case whatever he may be due THE BAPTIST. Please do not depend on your postmaster; he may forget it, and then you might blame us. Please remember that in the future the paper will be continued to you, until you pay all arrearages and order it stopped.

On the recommendation of the St. Louis Association, Rev. S. E. Ewing, Dr. W. H. Mayfield, and Dr. J. C. Armstrong have been appointed to confer with the Baptist churches and Baptist organizations throughout the country with reference to the erection of a Baptist building on the grounds of the World's Fair at St. Louis in 1903. Its design is to erect "an auditorium and facilities for a Baptist display at the great World's Fair." We have not learned just what it is proposed to display.

In this issue of THE BAPTIST will be found the large advertisement of the Johnson-Taylor Company, one of Mississippi's leading wholesale and retail establishments. The firm opens its fall trade under the most flattering auspices. They have great confidence in the future of Jackson as the leading trade center of Mississippi, and a larger or finer stock of General Merchandise was never brought to this part of the State than that they are now displaying at their up-to-date establishment on South State street, where they occupy five stores.

"Good goods at low prices" is the motto of the firm, and they cater to the best tastes of the discriminating public.

The stock is complete in every department, and a large force of efficient salesmen and salesladies are courteous in supplying the every want of customers.

Johnson-Taylor Co. has done more than any one thing in the last twelve months to restore confidence in Jackson as a trading center, while they haven't been opened here quite a year.

It is surprising to see the amount of business they are doing, the force of salesmen they work and the stock they carry. Visit the store and see the magnificent display, and you will be made to exclaim, "The half has not been told."

Bro. J. N. McMillin presented his resignation as pastor of the Hattiesburg church on last Sunday, to take effect December 1st.

Speaking of this act, Bro. F. F. Phillips says: "The church is united in its regrets that Bro. McMillin has seen fit to take this course. His work here has been of a very superior nature, and has met with the hearty approval and co-operation of not only the Baptist people, but of the other denominations of the city."

The will of President McKinley provides that his entire estate of about \$250,000 shall belong to his widow during her life time, except an annuity of \$1000 for his mother. At his mother's death this annuity shall go to his sister, Miss Helen Gould; and at Mrs. McKinley's death, the remainder of the estate shall be equally divided between his brother and sisters. Mr. McKinley's beautiful thoughtfulness for his aged mother is commendable in the highest degree. Age needs and appreciates just such consideration.

A chair of theology has been established in the Jackson College. This is felt to be a necessity, and will no doubt prove a great factor for good in the work of the college. Prof. S. D. Woods, a graduate from Crozer Theological Seminary, has been chosen to take charge of this department. The new feature has our best wishes, and shall have what help we are able to give. Every lover of civilization and christianity rejoices in the advancement of the Negro. The present session opened yesterday with good prospects.

Amounts received by T. T. Miley, Mayton, for Rev. W. P. Chapman:

W. H. Patton, Shubuta	\$2 00
A. J. Miller, Columbus	1 00
Mrs. Ida C. Irwin, Crystal Springs	1 00
T. E. Irwin, Crystal Springs	50
THE BAPTIST, Jackson	2 00
Taylor Gaddis, Stage	1 00
J. S. James, Murphreesboro	1 00
Mrs. Z. D. Jennings, Water Valley	5 00
Mrs. F. V. Taylor, Water Valley	2 00

What the men of our age need is not new truths or the creation of new kingdoms for their receptive faculties, but new perceptions to see the old truths, new eyes to behold what has always been close at hand.—Dr. F. E. Marsten.

Vigilance in watching opportunity, tact and daring in seizing upon opportunity, force and persistence in crowding opportunity to its utmost of possible achievement—these are the martial virtues which must command success. Austin Phelps, D. D.

Sermon.

BY W. C. GRACE.

[Preached before the Columbus Association at its late session.]

MY BRETHREN—It is made my duty, by appointment at the last session of this body, to preach what is called "the introductory sermon." I have my own notion as to what kind of a sermon the introductory ought to be, on an occasion like this. Whether it corresponds with your opinion of the same or not, will be better determined when I have finished what I have to say.

I think the sermon ought at least to possess some of the elements which its title signifies. It ought to suggest some of the lines of work in which we are engaged, and emphasize some of the doctrines for which we stand, so as to stimulate effort in carrying on the one and maintaining the other, and thus introduce us to the work before us as a body. It ought to be preached by one who is acquainted with the present condition of the churches, and who knows their needs.

Having been a member of this body for only two years, I am at a disadvantage in these respects, but I shall venture to call your attention to three important passages of Scripture, and endeavor to emphasize the truths which they suggest.

I read from Acts 2:47, the revised rendering, as preferred by the American committee: "The Lord added to them day by day those that were saved." I Cor. 11:2 (King James' version) "Keep the ordinances as I delivered them to you." I Cor. 12:5: "And there are differences of administrations but the same Lord." These Scriptures suggest three important and essential features of our belief as a denomination, for which we alone contend.

Together these thoughts squarely before us for consideration, let me ask and endeavor to answer two questions:

1st. Have the people called Baptists any special and peculiar mission in this world?

2d. Do we as Baptists hold and teach any doctrines that no other people do hold and teach, and, if so, are those doctrines so held and taught by us essential to the preservation of a pure Christianity?

To these questions I answer, "Yes," believing with all my heart that it is true. If I thought we had no peculiar mission in this world, I could have but little interest in our work, or even in our continued existence as a people. If others are doing the work that we are doing as well or better than we do it, then there is no need of our separate existence. In fact, I do not believe that it is justifiable, in this age of Christian enlightenment and fellowship, for any people to maintain a separate organization, and thus multiply the divisions among God's people, unless such organization is necessary to conserve some vital principle of Christianity.

The number of those vital principles for which we alone contend are fewer now than in the past. Only a few generations back we were the only people who contended for religious liberty, for the separation of church and state, and for freedom of conscience in the service of God.

The historian, Bancroft, utters a truth that cannot be successfully contradicted when he declares: "Freedom of conscience, unlimited freedom of mind, was from the first . . . the trophy of the Baptists," but now many others believe and teach these principles as earnestly as we do.

Baptists have been the vanguard of the Christian world in advocating these truths. Centuries ago our people occupied these advanced positions, and have been beckoning their Christian brethren of other faiths to come up and align themselves with us, and many have responded. But what are the vital principles that we now alone advocate, and that are essential to the preservation of a pure Christianity? I mention first—

A CONVERTED MEMBERSHIP.

In making this declaration we do not mean to say that others do not receive converted persons to membership in their churches. Most certainly they do, and they are glad to get them; but they do not restrict their membership to professedly regenerate people. They admit infants and mere seekers after truth as members. Baptists stand alone in requiring a profession of faith and an experience of regeneration before baptism, or church membership.

Jesus says, Come unto me, not my church; me, not my ordinances; me, not my priest; but come to me, and I will give you rest. Look unto me, and not to baptism or the Lord's supper. Look unto me, and not to church membership, but to me, to me, and be saved. Christ is the door. We must enter through him in order to be saved.

The clearest distinction between us and other denominations is found not in our form of baptism, nor in our observance of the communion, but in this. Others say: Come to the church, and through the church to Christ; come to baptism, and through baptism to Christ; or come to the priest, and through the priest or priestly administrations to Christ. But we say: Come to Christ, and through Christ to baptism; come to Christ, and through Christ to the church; to Christ, and through him to all the immunities and privileges of the Christian life.

We suffer no institution or ordinance, human or divine, to be thrust between the sinner and his Savior. As our Dr. Graves used to so tersely express it, our creed on this point is: "Blood before water, salvation before baptism, regeneration before church membership." I believe we alone occupy this foundation, and I leave you to decide whether it is vital, or not, to the maintenance of a true Christianity in the world. Next—

I BELIEVE WE ALONE KEEP THE ORDINANCES AS THEY WERE DELIVERED.

By the ordinances we mean baptism and the Lord's supper. By being kept as delivered, we mean that both the form and design of the ordinance is to be preserved. That some people have not kept them as delivered, is evident from the various contradictory forms used in their administration and the purpose or design attributed to their use. For instance, we have nearly two hundred millions of professed Christians who claim to believe that; when the authorized formula is

pronounced over the bread and wine in the administration of the Lord's supper, these elements are changed into the real, vital, quivering flesh and blood of the Son of God.

Construing John 6:54, "Whoso eateth my flesh and drinketh my blood," literally they partake of the bread that they may have eternal life. So strongly do they believe in the saving efficacy of these elements, that they will hasten to the bedside of a dying sinner and put the consecrated wafer in his mouth, claiming by this means to save his soul.

There is another denomination of perhaps seventy millions that claims that, while the bread and wine remain unchanged by the formula, yet by it the efficacy of the body and blood of the Lord is transferred to the elements and they thereby possess saving power.

A large number of other Christians, while they claim that the bread and wine are only symbols of the body and blood of Christ, and are not essential to salvation, yet they feel in some mysterious way they are channels of divine grace, and that the recipient is brought into a more secure relationship to God by their use, and, moreover, they become tokens of Christian fellowship among God's people, and are used as a means for expressing Christian love for each other. So strongly does this opinion obtain among some that they declare, when one refuses to partake of the Lord's supper with them, it is a denial of their Christianity.

With reference to baptism, the same variety of opinions and practices prevails, both as to form and design and also as to the subjects qualified to receive it.

Some of these must be wrong, for they contradict one another. Baptists hold views distinctly different from any of these. While they hold that it is implied that those partaking of the Lord's supper together have Christian fellowship for one another, this is based on their church relationship, and not on partaking of the Lord's supper together. We hold that the ordinances are commemorative of certain facts essential to the gospel. There are two facts that must be admitted and believed before one can be a Christian, namely: That Christ died, and that he was buried and rose from the grave.

Paul, in the 15th chapter of I Cor., calls these facts the gospel. He says: "Moreover, brethren, I declare unto you the GOSPEL, which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures, and that he was buried and that he rose again the third day according to the scriptures." Paul here calls the facts of Christ's death, burial and resurrection the gospel. He insists that it is essential to ones salvation to believe in Christ's resurrection. "For if Christ be not risen, . . . our preaching is vain, our faith is vain and we are yet in our sins." These two facts which are absolutely essential to Christianity are crystallized in the two ordinances. The temple of Solomon was a type of the church of Christ,

I Cor. 3:16, 17. In front of it stood two massive pillars, one on the right, the other on the left, of the porch of the temple. Tradition tells us that often the utterances of God's prophets were posted up here that every visitor to the temple might see and read what God was saying to His people; so the church of Christ has erected in it these two visible pillars, or monuments, the Lord's supper and upon one baptism, of which is inscribed "How Christ died for our sins according to the scriptures," and on the other "That he was buried and rose again the 3rd day according to the scriptures." Like the monuments erected to the memory of our old soldiers, bring vividly to our memory the awful sufferings of those years of strife. So these ordinances when observed bring to our minds—one the sufferings of Christ on the cross for us, the other, his glorious resurrection for our justification. In the old dispensation there were two ordinances, each commemorative of a fact. Circumcision: which was a token of the covenant, God made with Abraham when he gave to him and his seed the land of Canaan, Gen. 17:11, and The Passover which was to commemorate the passing of the Lord over the houses of the children of Israel when he smote the first born of Egypt. Ex. 11:27. No Israelite partook of the passover to express his affection for his fellow Israelite, or kinsman, but to commemorate the fact of Israel's deliverance. So we do not partake of the supper to express our affection for our fellow Christian, or our kindred, but to show the Lord's death till he come. "Do this in remembrance of me," said Jesus, and this clearly reveals the design of the ordinance. In remembrance of me, not of your father or mother, or wife or neighbor, but of me. Paul tells us in I Cor. 11:20, that those who had perverted the Lord's supper by changing it into a feast, did not eat the Lord's supper. They had lost the design, and therefore destroyed the ordinance, and he tells them it is "not the Lord's supper." So is there not danger that those who change the supper into a kind of love feast to give expression to their love for each other will be guilty of the same sin? They commune with their kindred and friends instead of Christ, and this is not to eat the Lord's supper.

Brethren, for a number of years past, every time I have had the privilege of partaking of the emblems of my Lord's broken body and shed blood. I have endeavored to shut out of my mind the memory of every object on earth, or in heaven, but Jesus. I try not to think even of my sainted mother in heaven, or of my wife, or children, or kindred on earth, however, dearly I love them all. I try to bring before me a cross, and behold on that cross an agonizing, suffering victim. I see the nails piercing his flesh, I hear his groans, and witness the agony depicted on his countenance; I hear his voice saying "it is finished," and then I think this sufferer is God's son, and he bore all this for me. Oh, I want Jesus and Jesus only to fill the whole horizon of my existence, and then I delight to turn as my ear catches the sweet words, "till he comes" and contemplate his coming in his glory and all the holy angels with him

and I want to feel and believe that I will be there on his right hand.

When I see a baptism I try to think of Christ's burial and resurrection and feel that by this is my own resurrection from the grave assured. Is it not important to preserve these truths? We can do so by keeping the ordinances as delivered, both in form and design. Baptism perpetuates the idea of the resurrection. Destroy the monument and the world may forget the fact; upon Baptists rests the duty, at present, of maintaining these truths.

Another special duty of Baptists is, thirdly: to maintain a Scriptural church government. We have never perhaps duly appreciated the influence of government in forming character. There are many forms of civil government—"different forms of administration"—in the world, but we will only consider the three most prominent for the present, i. e., the monarchy, the aristocracy and the democracy. Under all these forms of government very excellent types of civil manhood and womanhood have been developed. Even the absolute monarchy has produced some of the noblest specimens of patriotism and heroism, but they have been almost universally from the nobility, or royal families—those upon whom the responsibility of government rested. There have been many also from the aristocratic forms of government, but they too have usually come from among that guild, wealthy or noble, upon whom responsibility was placed. It is impossible to secure the highest type of character without laying responsibility on the individual. Matthew Arnold, the celebrated English literary critic and poet, visited America a short time before his death in 1888, to study the social problems of our people. After a careful investigation he returned home and wrote an article in the North American Review giving the result of his investigations. He came to about this conclusion: that while the American people were a noble, energetic, hospitable race, he did not find any individual characters of such refinement and elegance as he found amongst the royalty of England and Europe, and therefore he concluded that our government and social polity were not equal to those of the East. Henry Ward Beecher replied to the article in the same magazine and pointed out this fact: that while there may not be so many individual types of such refinement and elegance amongst our people as are found amongst the royalty of the old world, the masses of the people were on a much higher level here than there. He admitted that in the old world there was a guild of nobility projected high above the heads and standing on the shoulders of the low herd of common humanity, and these noblemen possessed exquisite refinement; but triumphantly asks Mr. Arnold how the masses of people in Europe compared with those in the United States; and concluded that the government that elevated the masses that brought the greatest good to the greatest number of people was the best. A democratic form of government does this. It lays responsibility upon the individual.

Now, there are types of Ecclesiastical government corresponding to the civil. We have churches governed by the will of one

man, corresponding to the absolute monarchy. We have them governed by a select guild who bear all responsibility of government, and aristocracy, and we have them where the responsibility rests upon every individual member alike—a democracy. There have been excellent types of Christian manhood and womanhood developed under all of these forms. Some of the sublimest ever known to the world have existed under that form which is an absolute monarchy—the Roman Catholics—but what of the masses of that creed? The result will be found to be about the same in developing Christian character under these forms of Ecclesiastical government as it is in citizenship under civil government.

We believe that Jesus established that form of church government for his churches, calculated to develop the greatest number. It is evident from the teachings of the New Testament and early church history that the primitive churches were democratic. They cast their ballots in selecting an apostle or preacher. Acts 1:27. They chose their own deacons. Acts 6:5. The members entered into council, determined questions of denominational polity, they commissioned messengers and gave instruction, equally with apostles and elders. Acts 15:22, 23, and shared in all the responsibilities of government.

A democratic form of government is suited only to a loyal and intelligent constituency. It is the weakest and most inefficient for an ignorant and disloyal people. I do not believe it would be possible to govern the Russian empire by a democratic form of government. Its various provinces, which have no affinity for each other, nor love for their ruler, would drop to pieces like a barrel without hoops if it were not for the strong central government with its corollary of soldiers surrounding them and holding them together. That kind of a civil government can be perpetuated whether the people are loyal and intelligent or not. It is ruled by outside force; it is held by outside force, and whether there is any love or loyalty among its people or not, it must go on. In a democracy there are no outside bands of force. They are held together by internal ties of love and loyalty. They intelligently understand their principles and politics and lovingly support them. For this class of people a democracy is the strongest government on earth—you can't destroy it as long as a single citizen lives.

We believe that Jesus selected that form of government that is adapted only to a converted membership. As his churches were intended to be composed of believers only, he purposely chose that form of government which requires converted people for its constituency. Some churches can maintain their existence whether the membership is converted or not. They are held together by strong ecclesiastical bonds, that will enable them to hold even discordant and incongruous elements together; but when a Baptist church is composed of unconverted material, or even the majority in it are unconverted, it will drop to pieces, and it ought to, for Christ never intended that his churches should be composed of such material.

We are held together by no outside force.

The ties that bind us together are the internal ties of affection, the cement of brotherly love, the affinity that exists between kindred natures. We are all children of the same Father, and baptized in one spirit into one body.

I repeat that we believe Christ chose this particular form of government so that the church would fall to pieces whenever it is composed of a majority of unconverted people. We learn from these considerations that two things are indispensable to Baptists' success. These are, intelligence and loyalty. Our ideas of obedience demand that we should understand, and personally and voluntarily endorse with a loving heart, every item of our creed to make it an acceptable service to God. Others may afford to be ignorant of the doctrines and policies of their churches, but Baptists can not.

The democratic form of church government does not only identify a converted membership to perpetuate it, but it is the best form to develop the character of all its constituency, because, as he remarked, it lays responsibility on the individual. If there is anything noble in a character responsibility will develop it. Parents can do no better service for their children than to lay upon them some duty that demands the exercise of personal judgment and labor to perform it. Commit a trust to one, and if there is anything noble in his nature, it will respond.

There is an old legend, from the days of feudalism in Scotland, that illustrates this point. One of the petty kings having been defeated in battle by his rival, was fleeing for his life through the mountains. When nearly exhausted and about to be overtaken, he met in the mountain path an old yeoman, into whose honest face the defeated king looked, and felt that he was in the presence of true manhood. He resolved to tell the old man his condition, and ask him to direct him to a place of safety, and to take the king's jewels and crown and keep them in safety, saying to the old man: "I am now in your power. My life is in your hands. You can betray me to my enemy and keep my jewels, or you can preserve my life. I trust you, and if you are faithful to me and I ever recover my kingdom, I will reward your fidelity." The old yeoman replied: "Sire, I will defend you with my life. You may trust me." So when he king finally recovered his possessions, he kept his pledge, and from this old man sprang the House of Douglas, one of the proudest and noblest of the peerage of Scotland for more than 400 years. To us as Baptists is committed the responsibility of maintaining this government in its purest form, which I believe we are doing, for the benefit of the world. God help us to be faithful.

In conclusion, let me say that I think it possible for democracy to become the universal form of civil government. There is no denying the influence this nation has had over the governments of the East. None of them are now what they were one hundred years ago. This nation is an object lesson to the people of the whole earth. They see the experiment of a government by the people and for the people has been tested for one hundred and twenty-five years, and is a success, and the

people there are clamoring for individual freedom.

Not a crown sets easily on the head of any sovereign of Europe—and the end is not yet. During this same period Baptists have emerged from their obscurity. They found an asylum here in this country where they could publicly preach what they believed, without fear of imprisonment. They hold their church and denominational meetings in public, and the object lesson is having the same effect upon these forms of ecclesiastical government that the United States is having on the civil. None of these ecclesiastical forms are what they were one hundred years ago. There are none dominated by a select few now, as then. The people are demanding a voice in church government, and it will finally come to pass that the Baptist form of government will be the universal form for all Christians on earth. Hasten, Lord, this glorious time. Amen.

Endowment Echoes.

Leaving the college with about 200 boys in the hands of acting President Eger, I made my way last Tuesday to the classic city of Columbus. I have known too little of Columbus. I had been there a few times before and knew that it was one of the most cultured little cities in our state; of course, I had kept up, in a general way, with that bright star in Mississippi's crown, the Industrial Institute and College; and, somewhat, with the progress of the city; but, this time I spent five days there, and Columbus won my heart. I went over by invitation of President Kincannon to deliver the address at the opening of the I. I. & C. I had a magnificent audience. Think of speaking to 500 girls. This is a great school. President Kincannon is a success and he has a brilliant band of co-workers in his faculty. Surely with our excellent private and denominational institutions and this great state school, no girl needs to go out of Mississippi for an education. If I keep my senses my daughters will receive their college course in Mississippi.

By way of advancing our endowment interests, I stayed over until after Sunday. I received subscriptions on the endowment amounting to twelve hundred and eighty-two dollars, and it will probably go to \$1500.00. One hundred was from the Baptist girls of the I. I. & C., and the endowment has had no other gift thus far that I appreciate quite so much as that. Put Columbus down on the first class list.

The new pastor, Rev. A. J. Miller, has taken strong hold. I expect of him a great work here. A prominent member told me that Columbus never had a finer pastor. It was pleasing to see what a valiant helper is that great soldier and citizen, Gen. Stephen D. Lee. This church also has in its membership, our brilliant Lieutenant-Governor, Hon. Jas. T. Harrison, and many other men worthy to be widely known, with noble women not a few. One of the lady members has for two years supported a young preacher in Mississippi College and that same woman was one of the most liberal helpers on the endowment.

During my stay I was entertained in the home of my long time friend Mrs. Kate Lide.

She and her children and her nephew, Dr. Crigler, showed me such kindness as I shall not forget. There are many good folks on this green earth, and the privilege of knowing more of them is one of the compensations for the hard and heavy task that has been laid upon me this year.

Yours encouraged,

W. T. LOWRY,

Clinton, Sept. 30, 1901.

[Bogue Chitto Association.

The thirty-second annual session of the Bogue Chitto Association was held in Salem church, 22 miles east of Summit, Sept. 21, 22, 23. The former officers were re-elected.

The associational sermon was preached by brother Anding, after which the moderator, brother Sibley, announced the various committees, which made their reports on Monday, except the reports on Temperance and Sabbath Schools, which were reported and discussed before preaching services Sabbath morning. The report on temperance took high ground on this all important subject, as did the brethren who spoke to the report. And well might this be done, for during the exact hour that this subject was being discussed, the sheriff made several arrests of young men for selling the accursed stuff within a few hundred feet of the house of God. All the reports were evidently prepared with as careful thoughtfulness as could be expected in the circumstances, and the speeches, for the most part, evinced close thought on the subjects under discussion. This was especially true as to the reports on Temperance, Sunday Schools, Missions, Education, the Orphanage—for which a collection was taken amounting to \$37.50—and Publications. The letters, generally, showed a fairly prosperous condition of things, along church lines, and this was especially true of some in which a number of their members had lost fellowship, because they had been walking disorderly. Oh, that such churches may increase more and more.

There were four sermons preached on the Sabbath, and all were spoken of as good and enjoyable. The representation was fairly good from all the churches, and the interest was good from start to finish; but the various suggestions that were made, pending adjournment, Saturday afternoon, indicated the fact, that in the minds of a good many of the brethren present, the manner of transacting the business of the Association could be greatly improved.

The Baptist's representative was cordially received and a goodly number of new subscriptions were received, as well as renewals. The Baptist is growing in favor with our people and, one day it will have the needed and deserved support of our brethren. Great bodies move slowly, and this is especially true of great bodies of Baptists. This, however, is due, partly, to Baptist conservatism and partly to some other causes.

The next session of this association will be held with the Balachitto church.

Fraternally,

J. J. W. MATHIS.

A News Letter.

The nation to-day mourns a great loss. For the third time in two generations the people of this republic are called upon to mourn the death of their Chief Executive.

"In the midst of sunny waters, lo! the mighty ship of State
Staggers, bruised and torn and wounded by a derelict of faith;
One that drifted from its moorings in the anchorage of hate."

While passing through Niagara on the Lake, Canada, on Michigan Central "Pan-American Special" train, it was my great pleasure to see the British flag floating at half-mast, while by its side also floated the "Stars and Stripes" (the native land of the writer). I am sorry to state that our train arrived in Buffalo just fifteen minutes after the train bearing the mortal remains of our President left Buffalo on its way to the capitol. On every public building the flags were at half-mast, and most every one had a button with the picture of McKinley. Looking out of my window now, I can see the flag floating over our State prison.

Death, grim in any form but horrid in its latest guise, claims another pilot of state, as one writer has said in the following words:

"On the deck our noble Pilot, in the glory of his prime,
Lies in woe-impelling silence, dead before his hour or time,
Victim of a mind self-centered—a Godless fool of crime."

Oh! how different are the last hours of our President from that of Nero's (the man who caused the death of his own mother, and, when the people of Rome were seeking for his very blood, took his own life)—the one with the people full of hate; the other full of the tenderest affection and sympathy.

The last words of the President were addressed to his wife. No man will read without deep emotion the dying man's farewell to the world and to her who has made life attractive to him: "Good-bye, good-bye! (faintly). It is God's will. Let His will, not ours, be done."

"He grasped his wife's hand and sank into unconsciousness as he held it," resigned to the will of God, as the expression on his face showed that he was resting in peace, with his faith strong in the Lord.

Here is a death-bed scene for all of us to admire, one that should be told to our children and repeated to our children's children—one that must fill with shame the cold man who boasts of religious indifference.

His last speech was for peace, and his last words addressed to the whole people were: "Our earnest prayer is that God will graciously vouchsafe prosperity, happiness and peace to all our neighbors, and like blessings to all the peoples and powers of earth."

The murderer who shot him was seized and thrown to the floor instantly. Mr. McKinley looked down upon the struggling group and with two bullet wounds, one of them meaning death, he said to those about him: "Do not let them hurt him." Such words could only have come from a man who from boyhood had been taught to forgive his enemies.

Vivid in the minds of the American people

is the picture of the devoted husband. When she was sick, all other matters became unimportant. As we Mississippians well remember, when, as president, he started on his recent tour of the country, that right after his speech in Jackson she was taken very ill, and thus ended his hopes of trips.

It is best expressed in words by the following, written by Ella Wheeler Wilcox:

He has raised the lover's standard by his loyalty and faith;
He has shown how virtue, manhood, may keep free from scandal's breath;
He has gazed with trust unshaken in the awful eyes of death.
In the mighty march of progress he has sought to do his best;
Let his enemies be silent as we lay him down to rest;
And may God assuage the anguish of one suffering woman's breast.

GEO. W. EVERETT.

Chickasaw Association.

The twenty-sixth Annual Session of the Chickasaw Association was held with the Buckatunna church, commencing Saturday, September 21st, 1901 at 10 o'clock. Bro. W. H. Patton was elected Moderator; Bro. C. E. Roberts, Clerk and Treasurer. Twenty-four churches were represented; two of which were by letter only. Secretary Rowe was present.

All except two churches reporting noted Sunday schools, with an attendance of nearly 2000. Ten have Woman's Societies, and one—Forty first Avenue—a B. Y. P. U. Seventeen churches report 206 additions, and seven, 41 losses—Forty first Avenue receiving 85, in the eight months pastorate of Bro. C. W. Bosdell.

Able reports were presented on nearly every subject of denominational interest, and the speeches were exceptionally good. Delegates were delighted with the entertainment. This scribe and clerk Roberts were assigned to the comfortable home of Dr. Gordon and were most kindly cared for by his loving family—his excellent wife, a former Meridian friend, Miss Nora Herring. The next session is to be held at Shubuta.

L. A. DUNCAN.

Chickasaw Association.

We had a pleasant, and, I trust, profitable, meeting of the Association, with Buckatunna church. Bro. W. H. Patton was chosen Moderator. Bro. C. E. Roberts, Clerk and Treasurer. Twenty-four churches were represented; twenty-two reported Sunday schools and ten women's societies. Forty first Avenue church only has a B. Y. P. U.—C. E. Roberts, president.

Very truly yours,

L. A. DUNCAN.

Poplar Springs Normal College Opening.

We opened with a splendid school. The largest we have ever had at this season of the year. Have already more boarders than we enrolled during the entire session last year. Pupils continue to come. School is moving off nicely.

T. A. J. BRASLEY.

Cuba.

DEAR BROTHER:

I arrived in Havana at 7 o'clock this morning. Had a very enjoyable voyage. The weather was calm, the sea quiet and the vessel as steady as a river steamer.

I find the city about as it was when I left. Politically, quiet; financially, prosperous; and morally—well, you come and see for yourself.

I am boarding at 67 Prado. My landladies are the Misses Jeorg. Most excellent Christians they are, and Baptists. Oh, that God may raise up more like them to help take Cuba for Christ! Miss Taylor is just recovering from a severe spell of sickness. Her progress in the acquisition of the Spanish language is simply wonderful. She is now ready to commence active missionary work. Miss Branham returned to the U. S. in April to undergo an operation for appendicitis at the Mayfield Sanitarium, St. Louis, Mo. She is rapidly recovering and expects to return to Cuba in October or November.

The following from Starkville, Miss., fills our hearts with joy inexpressible. Read it and rejoice with us:

"Dear Bro. Daniel:—We have a young lady in our church who wishes to go to Cuba as a missionary and the church will pay her expenses. Will you please write me what salary we will have to pay? Any information you can give her or me will be greatly appreciated. We have not taken the matter before the Board yet, but will write to Dr. McConnell in a few days. Let me hear from you as soon as possible. May the Lord bless you in your work. Fraternally,

M. K. THORNTON."

What other church in Mississippi will become responsible for the salary of a preacher? There are a hundred open doors in Cuba and only six preachers to enter them. We must increase our working force and strengthen the work we already have by building church houses. There is no doubt but that today is the day of salvation for Cuba.

Yours in Gospel bonds,

C. D. DANIEL,
Havana, Cuba.

Meeting Notes.

A gracious meeting at Prairie Station, where I assisted Bro. P. W. Cain, closed with three additions by baptism, and two received for baptism the first Sunday in October.

We are expecting good reports from this young church now worshipping in their neat new building. They will join the Aberdeen Association next month.

We spent part of our vacation preaching at Center Hill also, Bro. Roy Bradley pastor, but now in a dying condition from a spell of typhoid fever. The church received three happy converts for baptism, whom I expect to baptize next Sunday. The Lord be praised for these revival seasons.

C. T. KINCANNON.

That land is henceforth my country that most needs the Gospel.—Count Zinzendorf.

Every crime has its origin, more or less, in drunkenness.—Chief Justice Coleridge.

Sage History.

While your request of the 11th inst., asking for a reply to an article in the New Orleans "Christian Advocate," headed "Baptist Bishops," comes to me just at the opening of my school and finds me very busy. I will, nevertheless, take time to give your readers the facts in the case as gathered from Semple and Howell. It is true, as the article in the Christian Advocate asserts, that the "Separate Baptists" of Virginia, did, in the year 1776, through their General Association, elect and ordain three "Apostles," viz: Samuel Harris, John Waller and Elijah Craig, but the Association of "Regular Baptists" had no part in this business, and the whole thing fell through the following year. The explanation of this erratic movement among a body of Baptists is to be found in the origin and general make-up of the body then called the "General Association." It did not include the "Regular Baptists," but only the "Separate Baptists" who owed their origin to Shubal Stearnes, who came from New England about the year 1754. He and his party were originally Presbyterians, who were converted from some of their beliefs and practices by the preaching of Whitfield, and who separated themselves from the "established churches" of New England, and for that reason were called "Separate Presbyterians." Subsequently, Mr. Stearnes came in contact with some Baptists and was convinced of the duty of "believers' baptism" and became a Baptist. So did many of his people. As they had formerly been styled "Separate Presbyterians," they were now styled "Separate Baptists." Soon afterwards they moved to Virginia but finally took up their permanent abode at Sandy Creek, Guilford county, North Carolina. From that base of operations his evangelistic work spread northward into Virginia and southward through the Carolinas into Georgia. Having caught the fire of Whitfield, these "Separate Baptists" were more active and aggressive than any others in evangelizing Virginia. They made great inroads upon the "Established Church," and large numbers of Episcopalians became Baptists as to the mode and subject of baptism, but many of them retained, for a time, their reverence for the Episcopal form of church government. And it was because of the presence of this large and influential element among the "Separate Baptists" that their Association was led to consider the query—"Ought all the ministerial gifts recorded in 4th of Ephesians 11, 12 and 13 verses, to be in use in the present time?" This question was first propounded in 1774, but final action was delayed until 1776, when it was decided by the Association, that "all the ministerial gifts recorded in Eph. 4:11-13," including "apostles," "prophets" and "evangelists," as well as "pastors and teachers," were still in use; and they proceeded, at once, to elect and ordain Rev. Samuel Harris to the "Apostleship." Subsequently they elected and ordained John Waller and Elijah Craig. But why did they not also elect "prophets" and "evangelists," seeing that they, equally with the "apostles," were included in the "ministerial gifts recorded in Eph. 4?" It is mani-

fest that this movement was not due wholly, or primarily to zeal for conformity to Scriptural requirements, but that it was an effort on the part of the recently converted Episcopalians to engraft upon the Baptist church polity something of the Episcopal order. And as their bishops were regarded as successors of the apostles, and they had no "prophets," or "evangelists," they were content with electing Baptist "apostles," or Bishops. But as has already been said, the new office was short lived. The Baptist churches did not generally receive these man-made "apostles" with favor, the "apostles" (?) themselves brought in discouraging reports the next year, and the whole thing was quietly abandoned. While the historian does not say as much, it is practically certain that the presence and attitude of the "Regular Baptists" of the Ketaocton Association contributed to bring about this result. That the "General Association" of "Separate Baptists" saw and acknowledged their error, is seen in the following resolution, which was placed upon their journal.

"Resolved, That the office of the Apostles, like that of Prophets, was the effect of miraculous inspiration, and does not belong to our times."

These are in brief, the facts of the case. It should be noted that this was a usurpation of authority by the General Association, and was not the act of regular Baptist churches, which have always held that the local church was the only organization of divine origin and authority on earth, and that the only offices of the church were the pastor, otherwise known as elder, or bishop, and the deacon. There have always been bishops in regular Baptist churches, but they have been only such as the New Testament provides, viz., the pastors or overseers of the churches, each church having its own pastor, or bishop, and being independent of every other. This is the way it was in the beginning, according to the testimony of all historians of any note, and it would have remained thus, but for just such usurpations as the one we are discussing. No wonder Baptists, with the lessons of history before them, have ever been jealous of the rights of the churches, and have guarded against any usurpation of authority over them by associations, or conventions.

C. F. JAMES.

Danville, Va.

"Lessons From Methodism."

Lamenting over the general inefficiency and lack of co-operation on the part of our Baptist churches, our esteemed contemporary, The Baptist Argus, goes over into the ranks of Methodism and comes back to read us three lessons that we may learn from them in church work:

1. We ought to learn from them how to get in the fields—for they "show more alertness in getting in new fields" than we do.
2. We ought to learn from them how to handle weak churches—for they "excel us in ability to handle weak churches."
3. We ought to learn from them how to enlist all our forces—for, "the main point of advantage" over us "is their fervor to enlist all their members."

To all the above we beg leave to enter a very humble demurrer. Even, if it were true, as we do not think it is, that they do beat us into the new fields, it is to be attributed as much to the zeal of their leaders, as to their system of government.

We did not know that they were in the habit of beating us to the new fields, however, we were in some of the foreign fields before they were in existence; and, when they came, stood ready to greet them. They have not been first in the home fields—for example take Mexico and Cuba.

We have heard that they are sometimes first on the ground in the great Northwest; but they have not always been so in the South and South west, nor do we believe that they excel us in ability to handle weak churches; if so, we are seriously handicapped by our system of government, which is the New Testament system, pure and simple, for, the great majority of our churches are weak. Our observation is that, they have about as much trouble with their weak churches, as we do. They seldom send a strong man to one of their weak churches, they often send a weak man to a strong church, for the reason that their strong men are scarce, and their weak churches are numerous.

Neither do we think that they have much more success than we do in eliciting the co-operation of their forces; and the notion that they do beat us, we think, will be news to them.

"They can assess the local field, and the local preacher may suffer, if the field does not respond." Why, brother, a "local" Methodist preacher has nothing to do with local fields, or any other kind—it is "the preacher in charge" of the "circuit" or "station." We have attended a great many "quarterly conferences" and the "preacher in charge"—the "local" preacher has charge of nothing—report the number of members in active co-operation, and it runs along about with us, from 25 per cent to 75 per cent, and much nearer the first than the last figure.

We think The Argus greatly in error when it concludes that the great growth in Methodism is due to any advantage over us in church polity. Their system of government is about the best that man can devise; but ours is of the Lord, and therefore perfectly fitted for all ages and people, the weak as well as the strong churches.

No, no; the explanation of the marvelous growth of Methodism is not that our system of government in any sense is inferior to theirs; or theirs in any sense superior to ours; but it is found in the fact, that they have not insisted on conversion before church membership. Of course, they would be glad for converted men to join their church; neither do they decline when an unconverted man applies.

If our Baptist people made it as easy to "join the church" as our Methodist brethren do, we do not doubt that our membership would not only be equal to theirs, as it is today, but ten times greater. It is more difficult to join a Baptist church than any other in the world; for the reason they insist upon conversion before baptism, and accept only immersion, according to the Scriptures and

the scholars, as baptism, while our Methodist brethren, in all kindness be it said, do not insist upon anything, only a "desire to flee from the wrath to come," and accept any and everything as baptism.

As highly as we esteem our Methodist brethren for their work's sake, we are not ready to take lessons from them yet in church government—no, not even to reach the weak churches. A study of New Testament methods would prove far more helpful.

REMINISCENCES OF A LONG LIFE.

BY J. T. FREEMAN.

I am in receipt of a request from Capt. J. T. Buck, of Jackson, Miss., Secretary of the Historical Society, through President Hardy, of the A. & M. College, to write up my reminiscences of Mississippi Baptists, mostly confined to ten or twelve years before the late war between the States of this nation.

I have felt prompted to do this at different times from the fact younger men, whose experience and observation are necessarily confined to the proceedings of our Baptist people since that war, and the remarks are sometimes so worded as to reflect upon all previous work of our brotherhood, as scarcely worthy of mention. They are quite excusable from the fact that our history was little known to them.

Another society of a general character for the history of Mississippi, of a political, social and local character, sent an agent through here not long since, who was astonished at the paucity of material, preserved by counties and public men, and that "the Southern people were peculiar in their neglect of public records of their own history." I think to a great extent, it is true.

In writing these memoirs, I can say to Capt. Buck, what old Aeneas said to Queen Dido, when asked by her to tell the history of the siege and fall of Troy: "A part of which I was, all which I saw." Consequently, I must be permitted to interweave some of my own biography with my notes.

I was baptized into the fellowship of the Starkville Baptist church in July 1848, and was sent as a delegate to the Columbus Association and elected its clerk in September of the same year. To account for such rapid promotion, it was known to them that I had been an editor of a political paper, and young men of experience were rare.

Ex Governor Whitfield, of Columbus, was moderator. He was not related to the family of Whitfields that since he has been prominent in our denomination around the State, of whom I knew a great many, men of great integrity, and many of whom were quite wealthy. Men who were of strong convictions and not ashamed to own their faith, and ready to do service when appointed, whether of high or low degree. How such characters are loved of men and blessed of God! Rev. S. S. Lattimore was in attendance. He died in Aberdeen in 1857. He was by common consent the leader and defender of our people. His was a controversial age amongst Baptists, Methodists and Presbyterians, especially in the eastern part of the State, and he had been

in several debates with Pedobaptists and Campbellites, the great upbuilding of our people, confirming our churches in their faith in the Biblical authority for their faith and practice, which had been neglected heretofore in this, then a new State, when the clearing of the forests and the large tide of emigrants that flowed into the State from the Atlantic seaboard States on the East.

Gov. Whitfield, our moderator, was a fine presiding officer, having had experience in the House of Representatives and Senate of our State. I don't remember to have seen a man of more dignity of bearing and parliamentary exactitude since.

Many other ministers who occupied prominent pulpits, were present, such as Reuben Hodges, Holbrooks, William Halbert, C. S. McLoud, who baptized 150 members into the Starkville and Salem Baptist churches the same year, amongst whom was Charles Gailard, afterwards missionary to China. Was ordained at the State Convention, 1853, by a large Presbytery; Elder Lattimore chairman, and the writer was clerk, who had the honor of writing his commission. I remember well that I took great pride in procuring parchment paper and employed an amanuensis who wrote a bold, beautiful hand, but I signed it "with my own hand"; procured a tin tube with a strong cap to enclose it. He proved to be a workman in China for ten or twelve more years, and then died at his post and in the faith.

Among the deacons and leading lay members many are worthy of honorable mention. For instance, D. A. Outlaw, than whom we never had a more devoted brother. Large in his wealth and liberal in his gifts to the objects of benevolence presented to him. He gave largely to the education of young ministers. Gailard, of whom mention has been made, was educated largely by his help. My brother, E. R. Freemam, who died a few years ago, was educated in a large degree by his aid. Others, whom I do not remember; one case a little peculiar—there was licensed in our church at Starkville, about 1852, during my first pastorate here, a young German (not Jew) a tanner by trade. In my youthful zeal I thought him just the man for a preacher. I baptized him, and in due time, recommended him to the church for a license and afterwards for an education. The church raised some money and deacon Outlaw the balance. I preached then one-half time to Starkville and one-half to Salem, or Outlaw church, as it was called. He was sent to Georgetown College, Ky., at that time reached by steamboat and stage coach. At the conclusion of one year, he returned in a very ill humor with the faculty. He had evidently displayed some speculative views of the higher criticism and rationalistic views of German theology. He explained to Bro. Outlaw to his satisfaction, and asked for Brown's University in Rhode Island. He was sent, and remained there about two years, and disappeared. It appeared that he had renounced theology and devoted himself to law and politics, in which he evidently succeeded. His name is Brockmeyer, ex-Lieut. Governor of the great State of Missouri. He met some Starkville people in St. Louis,

some years since; inquired after the Outlaw heirs, and finding some dependent, he sent several hundred dollars as a partial restitution of brother Outlaw's money. He has set an example worthy of imitation. I have been very coy in the handling of strangers ever since.

Deacon T. G. Blewett, of Columbus, was also present at this Association. A man of great wealth and rugged sort of piety, yet of a tender heart and very liberal in his contributions. He was often honored with the moderator's chair which he filled gracefully, but sometimes arbitrarily in a jocular manner. For instance, we had an old minister from the woods whom nobody wished to hear at home or abroad. Bro. Blewett put him on the preaching committee. Some brother gently hinted that one of the committee was a preacher. "Who?" said he. Our man was named. "Hum," said Bro. Blewett, "let him go along; he is not a preacher to hurt." I shall ever remember his kindness to the writer of these notes, when in his novitiate, he visited the beautiful city of Columbus on many occasions. How he and his noble wife took him in their palatial residence and treated him as a son for the time being. Mrs. S. D. Lee, wife of that noble man, Gen. Stephen D. Lee, is a granddaughter of this grand old couple. I could fill a chapter of such characters of ante-bellum fame, and pleasing incidents, but I will await Captain Buck's orders, before I proceed further.

If I should write more, I will give another chapter on Columbus Association and then turn to Central Association and Clinton, with its colleges.

Palestine.

Bro. P. I. Lipsey mentioned in the columns of THE BAPTIST of several issues back his having helped Bro. J. L. Pettigrew in a meeting of days at Old Palestine church. Bro. Lipsey of course failed to say how he endeared himself to the church and congregation. We found him to be a workman that need not be ashamed. He presented the old, old story of Cross in the Spirit, humility, earnestness and love, and with power. And the interest that he manifested in sinners was just beautiful. Among others, he sought an interview with one of my boys who is not a Christian, and urged upon him the importance of becoming a Christian. I know not what the outcome of that interview will be, but I thank him for it.

We all felt at the close of the meeting that we thanked the Lord that he sent Bro. Lipsey to us, and our prayers are that he may live long to hold up the crucified One to lost sinners.

Please note that I use the word "brother" and not "pastor."

Yours fraternally,

A. PURYEAR.

Many indeed think of being happy with God in heaven; but the being happy in God on earth never enters into their thoughts.—John Wesley.

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A Historic Funeral.

The funeral of President McKinley was a memorable one, and now forms one of the great events of history. All the nations of the earth were present in the person of their ambassadors. All the rulers of earth wired their heart-felt sympathy.

At least 200,000 people were in Canton on the day of his burial. Memorial services were held in almost every village and town in America, and in nearly every large city of the world. Enough flowers were sent and carried to Canton for a floral mountain easily surpassing the Hanging Gardens of Babylon, in their palmiest days. There were more people in church on that day than on any other day in the world's history. More people sang, "Lead Kindly Light" and "Nearer My God" than were ever heard to sing before.

In our own city, Jackson, the 1st Methodist church was packed with people; and the services participated in by all our people were impressive and grand.

Nearly all the Railroads in the country stopped, and from "five" to "ten minutes" not a wheel turned, the train stopping enroute, while all on board, if a minister of the gospel could be found, held memorial services. The south bound *cannon ball*, on the Illinois Central, stopped just before reaching Jackson; and Rev. W. A. Hamlett, of the 1st Baptist church, Grenada, Miss., was found, and in the presence of all the passengers in the library car, delivered an address of great power, so the passengers said, on reaching Jackson—an example of what happened on many other roads.

Surely, Mr. McKinley was great in his life; but was greater in his death.

Pickens and Kosciusko.

The churches at the above named places have extended a unanimous call to me to continue my relation with them as pastor for the fifth year. Pickens made her call indefinite, and Kosciusko called for full time. I have not yet decided what I shall do. I realize that the work is very important at both places. The church at Kosciusko desire that I give them full time in order that the work at the Cotton Factory may be carried forward. We have built a beautiful house of worship out there, and the people are manifesting a great deal of interest in the work. We had what we termed our opening service the fifth Sunday, and a great crowd came out. We shall begin our meeting the middle of October, and are hoping and praying for great results.

H. P. HURT.

THE BAPTIST.

It Will Not do.

"Today is the day of salvation." Washington brooked the ice on a Christmas night to surprise Trenton. A boy, at twenty, entered college with forty dollars. He graduated, went to Johns Hopkins, crossed to Germany and is now President of one of the leading colleges of America. A person passes "twenty" but once in life and this boy knew it.

"Now is the accepted time." Washington might have said: "Men, it is oh, so cold! We will not go upon Trenton." Or he might have said: "Army, it will cost hardship, privation, self-denial, blood and death to fight England. We will not fight." Oh, day of sadness! Liberty gone! America dependent! Not so! Not so!

I come with the plea of a week ago. We cannot sit by and see Natchez fall. Her pastor has said: "Pray that I may not do wrong. If the brethren will help me build this house, I will stay here; otherwise, I may leave." Stop reader! Read those words again! With this building, the future would tell of Natchez as a Baptist city; with all this would mean. It would so greatly enlarge our mission treasures and many more glad voices in heaven would tell of souls treading the heavenly road.

For God's sake, brethren, let us become respectable in Natchez. Let us move our quarters and build a house worthy the city. If we do it for His sake, He will honor us. A splendid lot in the heart of the city has been secured and some money is on hand, but it seems that brethren have ceased to give. In the midst of this, other churches are enticing the pastor. *It will not do.* He has said: "If the brethren will help, I will stay." You say: "I can't." "I can't." *Never did do one thing.* The will! The will! "Where there is a will, there is a way." We love to honor God! We will honor Him in this! "Now is the accepted time." J. E. PHILLIPS.

Cheap Books.

We have hundreds of religious and theological books on hand that we are selling very low. We have Commentaries, Church Histories, works on Theology, Bible Helps, Devotional Works, Dictionaries, Lexicons, Encyclopedias, etc., etc. Remember that we will sell or exchange for the old books that you wish to sell. Send us a full list of all the books you wish to dispose of, giving full description and your price for the same. We will make estimates when so requested.

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JAS. H. BENNETT, Manager.

Meetings.

We had a good church revival in all my meetings, with a few additions. I baptized one at Chester; three at New Zion; nine at Poplar Creek, and ten at Bear Creek.

We will expect the editor at the Chester association and we hope we will not be disappointed. With best wishes for the success of THE BAPTIST.

W. H. H. FANCHER,

P. S. We have not had a meeting at French Camp yet.

Mississippi Normal College Opening.

You asked a brief sketch of our opening. Well, it was a great one. The administration had changed; the man who had for nineteen consecutive years kept the attendance above that of any other private school in the State, had gone away, and a new man was to take his place. Many did not think a new man could command the boarding patronage of so great a number as the out-going one. By faith we worked for the few weeks preceding the opening—feeling out in the dark, as it were. September 3d, showed we had not worked in vain, for on that day occurred the best opening in years, so the people say. The hundreds of pupils here earnestly at work, one-half of them being boarders, attest the result of our honest efforts. Already talk of a new dormitory for boys, to accommodate 100, is indulged in. A railroad from Okalona is also in prospect.

If you ask me what feature in our work did most to bring these pupils here from all parts of the State and make the finest opening for years, I will say the raising of the curriculum to an equality with the best male schools thus giving people a chance to educate their children in a collegiate way at almost one-half the usual expense. Good work must win; it should; it will. Look out to hear great things from Houson in the years to come; we are planning, and every man, woman and child in the place is backing us. Humbly thankful for more than we deserve, speaking personally, I am

Your brother,

W. T. FOSTER.

Hillman College Opening.

It was a good one. In spite of the rain, the Chapel was well filled on the morning of the 12th. Dr. H. F. Sproles invoked the blessing of the Lord upon the assembly, and asked for a prosperous and profitable session. The President then welcomed the students and visitors, and outlined the work of the year. Then followed characteristic addresses by Col. W. A. Montgomery, of Edwards; Charles Hillman Brough, Esq., of the State at large; Dr. W. T. Lowrey, President of Mississippi College, and Dr. J. B. Searcy, of Biloxi. By this time every body was full, although dinner was as yet only a prospect.

Our regular Boarding Department has six or eight vacancies; the Industrial, two or three. All these we think will be filled. We have a fine lot of fine girls and they seem to be happy and to be getting earnestly to work. Hillman sends greeting to her big sister, Blue Mountain, and rejoices in her prosperity. If she is not as large, she can at least try to be as good. God bless all our schools; may they increase in patronage and in efficiency!

For some little time I have been "non compos penna." That is to say, unable to write. We had on one of the College verandas a vine which the elite call the Scarlet Runner; the more poetic, Trumpet Vine. You have seen it? Content yourself with the enchantment which distance lends, for country people call it Cow Itch, and as usual, they know. I undertook, innocently, to clip its redundant growth; it avenged itself on me, and ever since then, my hands, arms, neck and face have been Scarlet Runners, and I have been blowing the trumpet. Henceforth beware innocency; beware the elite and the poetic, and believe in country people. A rose by any other name will be as sweet; and this pestilent vine will do its work as viciously under the high sounding title of Scarlet Runner as under its appropriate, filthy name. Cut it down, as I did.

JOHN L. JOHNSON.

1901

THE REBUILDING OF JERUSALEM.

Some Questions.

A. H. ELLETT.

1st. Which was the better day for Nehemiah,—the day he secured the office of cup-bearer, or the day he gave it up?

It is very desirable that a young man secure a position; it is a greater thing for him to give it up. To give up an easy place in order to answer the call of a higher duty is a great thing to do. I think it was a proud day with Peter—the day he came into possession of that new net with which the Master found him fishing. The day he dropped it was a better day. I know a preacher who accepts a pastorate, builds a good church in the stead of the poor one he finds there, then straightway resigns and goes to another field. I believe he is a wise man.

The highest achievement is service—service means sacrifice.

2nd. Which was the better occupation, Sanballat laughing, or Nehemiah building? Remus laughed in derision—Romulus built a city strong, yet under the weight of more than twenty-six centuries.

Thousands of men were engaged for 120 years building the temple of Diana at Ephesus; a fool by the name of Herostatus burned it down in one night.

When a young man becomes conscious of the obligation upon him to build something for the welfare of the world he is in a good way.

3rd. Is it a hardship to be so busy that you have no time to attend a conference on the plains of Ono?

Burch of boys (all the way from fifteen to fifty years of age) at the depot to let the train go by. I wonder who's working on the wall while they're gone. Down at the store, shady end in summer,—back end, by the stove in the winter. Too hot too make mortar, too cold too lay brick.

I know two brothers, a lawyer and a doctor. Each is a leader in his profession. I have been told their father used to have the wagons unload the brick at the wrong place so he could keep the boys busy moving them over to the right place.

4th. Is a man a hustler because God entrusts him with a great work, or does God entrust him with a great work because he is a hustler?

Noah was something of a preacher, but I noticed that he was building a material ark while Moses was on the mount with God forty days, he was in the wilderness with his people forty years. David was a man after God's own heart. He didn't spend all his time writing psalms. Deborah sang a great song, but she didn't sing it till she had routed Jabin and Sisera with their multitude of men and 900 chariots of iron.

5th. What incentive higher than patriotism?

They were God's chosen people who sat down by the rivers of Babylon and refused to sing a song of Zion in a strange land. What higher service can you, as a Christian man or woman, do than that which conduces to the

THE BAPTIST.

JACKSON'S GREAT DRY GOODS STORE JONES BROS & CO.

DRESS GOODS.

We have all the new weaves in all the new rich Autumn shades. In selecting from our super stock you have the satisfaction of knowing that every yard on our shelves was made for the Fall of 1901. We have none from last season.

You can better judge the saving you will make when you see the goods.

DRAP DE PARIS, a very stylish fabric 45 inches wide, in black and five new shades, at, per yd. **\$1.50**

50-inch COVER'S, four new shades—a very desirable cloth—at, per yard **\$1.00**

THIBET SUITINGS, full 54 inches wide, five new shades, excellent for entire suit—a splendid value—at, per yard **\$1.50**

POPLIN GRANITE, a new pinhead weave, 52 inches wide, black and eight new shades, at the popular price of, per yard **\$1.15**

MELROSE, 36 inches wide, black and all colors; looks like a dollar fabric; special, at, per yard **50c**

At 50 cents a yard we show splendid values in Flannel Suitings, Coverts and Soliees.

45-inch satin-finish Prunellas, in the leading shades, at, per yard **\$1.00**

Black Storm Serge, 45 inches wide, 65c value, at, per yard **45c**

Imperial Black Serge, 50 inches wide, \$1 quality, at, per yard **75c**

Imperial Black Serge, 50 inches wide, \$1.50 quality, at, per yard **\$1.19**

Black Shark Skin weave, 42 inches wide, \$1 quality, at, per yard **75c**

Black Pebble Cheviot, very fine quality; special value, at, per yard **\$1.45**

We are showing some very handsome Black Goods in novelties, at \$2 to \$3 per yard.

MILLINERY.

Our Millinery Department is in new quarters, more room and better lighted; but the most important news is of the stock. It is larger and finer than ever. We say, without fear of contradiction, that we show the finest and most beautiful stock of Millinery ever seen in Jackson. At our formal opening, due notice of which will be given, we will show many Hats, direct from the leading millinery establishments of Paris, which will be the first imported Hats ever shown in Jackson.

When you have seen the Department in its new quarters, you'll be glad to know that there is such a Millinery store (for it's really a store in itself) in this city. All the newest, ready-to-wear Hats are now in sale, and you are welcome to see them.

SILKS.

Our silk stock surpasses any ever shown in Jackson. Our prices are economic from the fact that we do not observe the general mantle rule of profit percentage in making our silks. We are firm believers in the small profit, big business plan. We quote a few from many; will be glad to show you all: Splendid quality 19-inch Taffeta (not Taffeta), in black and all shades; we have never been able before to sell this quality under 60c. Close buying enables us to squeeze the price down to, a yard **50c**

19-inch wash Taffeta; will not spin; all shades; worth \$1; special value, at, per yd. **80c**

19-inch Twilled Taffeta all shades; the \$1 quality, at, per yard **85c**

We are showing a beautiful line of novelty silks for waist and evening wear, at \$1 to \$1.75 a yard.

BLACK SILK.

Splendid quality black Taffeta, full 36-inch wide, at \$1, \$1.25 and \$1.50 a yard.

Guaranteed black Taffeta, 21 inches wide, guarantee woven in Selvage; \$1.10 quality, at, per yard **88c**

19-inch black Taffeta, at, per yard **50 cents**

property of your native land? Do you think God smiled approval upon Nehemiah as he made that midnight ride through the streets of ruined Jerusalem? Even so I believe He will smile upon us as we build again, with dauntless hearts, the glory of this great commonwealth.

BLUE MOUNTAIN COLLEGE.

Vacation and Other Things.

The church very kindly gave me a month's vacation—July 20 to August 20. I spent most of the time at Bond and Gulfport.

MEETINGS.

The writer assisted Bro. Holcomb in a meeting at Bond, 38 miles north of Gulfport, and organized a church. Bro. Holcomb is greatly blessed in having a good stock of common sense. "Knowledge may know how to do it, but tact does it."

SILVER CREEK (Pike county.)—Here I assisted Bro. Lane. This is the best country church I know of. The church stepped up to two Sundays and will locate a pastor. A noble people!

NEW PROSPECT—Here my own brother is pastor. The Robbins are the church almost and all are good people. It was a pleasure I had little dreamed of. My aged father went home to God seven years ago. Before he died he prayed God if it be His will He would call one of his boys into the ministry. When God laid His hand on the writer, he thought his prayer was answered, but after he reached the glory land God called the youngest also

to the work of preaching his gospel. God always gives us more than we ask for.

GLOSTER—Have recently had some valuable additions to our Church in a meeting of ten days, conducted by R. W. Merrell of Texas. We had seven additions. Bro. Merrell gave us some excellent sermons. The church is stronger and greater than at any time in its past history.

Fraternally,

JNO. P. CULPEPPER.

Lena, Mississippi.

Dear Bro. Bailey—I will report my summer work, a thing I never did before, but seeing that so many others are saying something of their work, will give a short sketch of mine.

Commenced my meetings first with Bethlehem, Scott county, 2nd Sunday in July. Twenty-three additions; Next, New Hope, Leake county, 3rd Sunday in July. Nine additions. Next, Rehoboth, Rankin county, 4th Sunday in July. Fourteen additions; Next, Jerusalem, Lowndes county, 1st Sunday in August 36 additions. By baptism 58. Total taken in 81. Additions last year, 97. Don't fail to be at the meeting of the Harmony Association. Success to you and THE BAPTIST.

T. G. WARD.

Dr. Sproles, of Vicksburg, attended the funeral of Col. J. L. Power, Secretary of State. He represented the Confederate Veterans.

The Home.

Pruning.

BY ERON OPIA GREGORY.

I saw a pruner to his vineyard come be-
times,
And up and down the trailing tangled
vine
The bright blade flashed with firm and
steady stroke
And stripped it of its rich, luxurious
growth.
Of generous vine that grew too rank
and wild,
And pruning leaves exposed to sun-
shine's smile,
The spring will robe anew your grace-
ful limbs—
All fairer for the loss of useless stems.
And then, no longer cumbered with a
load
Of leafiness that yields no purple store,
The fair fruit, in perfection, will cluster
In rich abundance for the vintager.
Oh, in our lives how oft the keen knife
falls
Upon the tenderest places of our souls,
And bleeding, breath its sharp decisions
deep
We feel life robbed of all that made it
sweet.
Lord, Thy true eye dost in Thy vineyard
find
The richly clustering but neglected vine,
And rather than it would wither in Thy
sight
Thy Hand removes the fair, false growth
that blights.
When in Thy loving care the vintage
glows
And angels come, the ripened yield to
store,
O! Father, let the golden fruits we
bring
Be in Thy Eyes a worthy offering.

Life's Little Day.

One secret of a sweet and happy
Christian life is, learning to live by
the day. It is the long stretches
that tire us. We think of life as a
whole, running on for us. We
cannot carry this load until we are
three score and ten. We cannot
fight this battle continually for half
a century. But, really, there are
no long stretches.

Life does not come to us all at
one time; it comes only a day at a
time. Even to-morrow is never
ours until it becomes to-day, and
we have nothing whatever to do
with it but to pass it down a fair
and good inheritance in to-day's
work well done and to-day's life
well lived.

It is a blessed secret, this living
day by day. Anyone can carry
his burden, however heavy, till
nightfall. Anyone can do his
work, however hard, for one day.
Anyone can live wisely, patiently,
lovingly and purely till the sun
goes down. And this is all that
life ever means to us—just one
little day. "Do to-day's duty;

fight to-day's temptations, and do
not weaken or distract yourself by
looking forward to things you can-
not see, and could not understand
if you saw them." God gives us
night to shut down the curtain of
darkness on our little days. We
cannot see beyond. Short horizons
make life easier and give us one of
the blessed secrets of brave, true,
holy living.—*British Weekly.*

Great Danger in Using Them.

Such a simple matter as borrow-
ing a lead pencil has been the
means of disseminating disease to
a whole family. "Swapping" pen-
cils is a great thing among school
children, and in this way many a
child has been the innocent cause
of transmitting sore throat, skin
disease or diphtheria to his or
her best friend. The lead in
a pencil is rough and has
cavities that are veritable cells
for the germs of disease. When a
person moistens the lead with his
tongue, as most persons do, the
germs are transferred from the lead
to the mucous membranes, through
which disease enters the system.
Parents cannot caution their chil-
dren too often against borrowing
or "swapping" lead pencils.

If people realized the danger that
lurks in the common and innocent
looking pen-holder, they would
hasten to take means to protect
themselves from those dangers.
At the hotel counter, express com-
pany, bank, post office, telegraph
office, etc., there are pen-holders
handled by thousands of persons
in the course of a few days, and of
this number some may have and
do have skin diseases which may
be contagious, and in this way
transferred to others. Even if
there was not this danger in the
pen-holder, the thought that hun-
dreds of persons, many of whom
are strangers to cleanliness, have
used the one handed us to use, is
enough to make one shudder. We
would not think of picking up the
newspaper such a person had been
reading. Why the pen-holder that
he has been using?

The preventive, however, is very
simple, and within the reach of all
—reliable fountain pens may now
be had at popular prices. Detroit
people are particularly fortunate in
this respect, as the Laughlin Foun-
tain Pen people, of 133 Griswold
street, this city, are marketing
their guaranteed pens at greatly
reduced prices. The next time
you go to the bank or telegraph
office and pick up a pen-holder,
think how many who represent all
sorts and conditions have used it
before you—by simply using your
fountain pen you guard against
contracting a complaint that many
are suffering from to-day.—*Detroit
Free Press.*

Hot Rolls,

hot muffins, hot cakes,
made with Royal Baking
Powder may be freely
eaten without fear of
indigestion.

JUDSON INSTITUTE.

Marion, Alabama.

One of the oldest and best equipped Colleges for Young Ladies in the
South. Sixty-third annual session just closed—the most prosperous in history
MORE THAN 160 BOARDING PUPILS, representing best families from ELEVEN
STATES. Large local patronage.
The Judson stands for

CHARACTER. THOROUGHNESS. ELEGANCE.

Faculty composed of EXPERIENCED TEACHERS, selected for TECHNICAL SKILL,
MORAL WORTH, CHRISTIAN DEVOTION AND SOCIAL EXCELLENCE.
Superior instruction offered in Latin, Collegiate and Elective Courses; Music
including Piano, Pipe Organ, Violin, Voice, etc.; Elocution, Art and Business,
Courses.

LOCATION BEAUTIFUL, AND UNSURPASSED FOR HEALTHFULNESS

Sixty-fourth session begins Sept. 25th, 1901. For Catalogue or other infor-
mation, write to DR. R. G. PATRICK, President,
MARION, ALABAMA.

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288 STUDENTS LAST SESSION! NINE PROFESSORS!
EXTENSIVE COURSES

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Mathematics,
Philosophy,
English,
Latin,
Greek,
History.

Splendid Chemical Laboratory.

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Prominence in Law, Education, Medicine, Business, The Pulpit and
Foreign Mission Work, have received their education here.Do you wish to be a Lawyer? A Statesman? Take your Literary
Course here and your Law Course at Oxford, and get two great institu-
tions behind you. Send for Catalogue.

W. T. LOWREY, President.

Clinton, Hinds County, Mississippi.

"INNOCUOUS
DESUETUDE."

This phrase was made famous by
Grover Cleveland in one of his
messages to Congress: "Absolute
disuse" would fairly express it's
meaning. And absolute disuse
is the fate that surely awaits the
chopping knife and bowl in com-
petition with the food choppers
that are now rapidly coming into
favor. We have the

Universal
Food Chopper.

It chops any kind of meat, fruit or
vegetables into clean-cut, uniform
pieces—as coarse, as fine, as you
wish, in one-tenth of the time and
with less than one-tenth of the
exertion that the chopping knife
demands.

No. 0., Family Size, \$1.50.

Delivered, express paid, on receipt of
price.THE
Rookery.

214 South State street,

JACKSON,

Miss.

Our Sunday Schools.

If there is no authority in the
Bible for Sunday Schools, they
should be abandoned. It is not
necessary that an express command
be found calling them by our name.
Instruction of children is enjoined
and the duty to teach is plainly
set forth. In the Old Testament
the directions are very explicit;
while in the New it is emphasized
by the Great Commissioner.

The "preaching to every crea-
ture" cannot be done from the
pulpit alone; nor do the Scriptures
indicate that the only preaching is
therefrom. Indeed the contrary is
intimated by the example of the
apostles and the work of the early
disciples. True, no precise meth-
ods were urged; but "all" people
were to be taught, while visita-
tion from house to house was
practiced largely.

All the teaching was not to be
done by the "bishops" alone, nor
to be supplemented only by the
"deacons." They had their "gifts"

—each of the other church mem-
bers had a "gift" also. Hence
the indications of departments of
work. One of these, evidently is
the Sunday School; which is sim-
ply a "Bible School," intended
for all who are willing to study the

Word of God, meeting steadily on
the Sabbath day.

To confine the Sunday School
entirely to children is a mistake;
the outgrowth, perhaps of errors of
the dark ages. Possibly the idea
has been encouraged by Christian
parents to relieve themselves of the
responsibility of home teaching.
Again, it is not imperative to hold
the school in the regular house of
worship, but in any suitable room
or place. Indeed, in early times,
and later, church edifices did not
exist.

There have been wonderful
changes in these "latter days."
Temples are now built; and en-
tertaining preachers are now
sought for pastors. Children are
sent to Sunday Schools, of course;
but father must go to the postoffice
or read his secular newspaper,
while mother is too to think of go-
ing with the little ones. On the
other hand, the larger children
soon begin to think they are too
big to attend the schools.

True, this state of things applies
chiefly to our towns and cities, but
the country is not clear by any
means. So far from it, many
churches, indeed very many, have
no schools at all, and some let
them lag for want of work.
Teachers are wanted and leaders
are needed, not "directors"—there
are plenty of these. It requires
sacrifice, labor and prayer to carry
on the work successfully, but it
brings its reward.

Sunday schools are not all they
ought to be; but they are progress-
ing. There are those who do little
for them beyond finding fault,
whose course if heeded would be a
great hindrance. Such never sug-
gest anything better, though some-
times supposing a remedy can be
found. For example the Interna-
tional Lessons are criticised, re-
gardless of the fact that they are an
improvement upon the old time
question book.

Unless there is some life thrown
into a Sunday School, it cannot
but die; lively music is therefore,
indispensable. Funeral songs do
not draw the young men; nor do
long lectures and dull teaching
keep them together. Make things
lively and there will be no lack of
attendants. No church ought to
be without such a school; for it
will be a means of building it up,
not only in bringing in members,
but in Christian development.

L. A. DUNCAN.

"An ounce of satisfaction is
worth a ton of talk." The Rook-
ery gives you an ounce of talk to-
day and you can get a ton of satis-
faction by buying one of the Uni-
versal Food Choppers they adver-
tise. Little Cook Book mailed on
receipt of request.

Your Home Is
Not Complete

Unless you have a PIANO or
an ORGAN in it. Either will
help to make it attractive to
your children and make them
enjoy their evenings at home.

We sell both in such a way that you can have no excuse for not buy-
ing one. We generally make the terms to suit the purchaser. Our line
is so varied in price, quality and style that we know we can suit all.

We handle the Knabe, Kimball, Stief, Haines, Blasius, Regent
Albright, United Makers, Hinze and Whitney Pianos; Kimball and Ann
Arbor Ried Organs and Kimball Pipe Organs. We also carry a full line
of small musical instruments and sheet music. If you are in the market
for anything in our line, just drop us a postal card and we will send you
catalogues with prices and terms. Mail orders will receive our prompt
and special attention.

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Wholesale Grocers.

Carry also large stock Cement, Lime, Hair, Plaster, Fire Brick, Pressed
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WANTED—You to send stamps

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blank to Nashville Business Ex-
change, Nashville, Tenn., if
you want a position as book-
keeper, stenographer, salesman,
teacher, etc. Established in 1892.
Endorsed by leading business men.
Filled hundreds of good paying
positions.

When the Heart is Affected

By rheumatism or any of the muscles
near that organ, it is like tampering
with an electric wire, for death may
come at any moment. If life is worth it,
do not hesitate, but get Dr. Drum-
mond's Lightning Remedy. Send \$5 to
the Drummond Medicine Co., New
York, and they will send you two large
bottles, enough for a month's treatment
by first express. It is not as quick as
electricity, but will save your life if you
take it in time.

BELLS

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Busy People's Reading Course.

has 6,000 enrollments in 45 States, and
is running in "Daily Bible Reading,"
25 cents a year. Sample copy free.
Write Prof. C. J. Burton, Editor, Chris-
tian University, Canton, Mo.

The Farmer and the Roundlap Bale.

Under its new management the busi-
ness of the American Cotton Company
is being vigorously pushed. The South-
ern farmer is fast coming to see that his
interests and those of the American
Cotton Company lie in the same direc-
tion. Every unneeded expense in
marketing cotton is that much taken
out of the farmer's pockets, and every
dollar he saves by having his cotton
put up in roundlap bales is that much
added to his profits. The American
Cotton Company's interest lies in en-
abling the presses it builds to bale as
much cotton as possible. In order to
secure this result it is essential that cot-
ton growers shall continue to find ad-
vantages in the use of these presses.
There is no requirement that a single
bale of cotton be sold to the American
Cotton Company. Roundlap bales, with
all of their advantages, can be bought
in open competition by any respon-
sible buyer and handled through to the
mills, but whenever the ordinary cotton
buyer declines to purchase roundlap
bales on this basis the American Cotton
Company stands ready to buy them.

The farmer who hauls his seed cotton
to a roundlap gin may retain as com-
plete control over it as if he took it to
an old-style ginner. He can sell his
cotton with or without the seed, or he
can have it custom ginned (selling or
keeping the seed) and hold his round-
lap bales until he is ready to sell, with
the assurance that they are always sal-
able at the full market value of roundlap
cotton. The American Cotton Company
makes liberal advances on held round-
lap bales.

Among the Churches.

LINE SCHOOL HOUSE.—On yesterday, Sept. 29, there was a church constituted at Line School house, in "Little Texas," in the northern part of Hinds county. Bro. G. N. Dukes was moderator and brethren J. H. O'Neal and J. E. Lane, clerks. Your scribe preached a sermon from Acts 2:47. This church was then constituted, with thirty members, and officiated as follows: Deacons, E. F. Lane, J. H. Lane, G. N. Dukes, C. E. Williams and A. E. Abernathy; Clerk, Coleman Lane; Pastor, Chas. L. Lewis. Time of meeting at 4 p. m. 1st Sunday.

Raymond, Miss., Sept. 30.

LAUREL.—Bro. Knight and his flock are rejoiced over the great meeting yesterday. We raised the \$4,000 debt on the new church and raised \$500.00 additional to send and furnish the church. There have been 66 admissions to the church and the meeting continues with power.

W. A. McCOMB
Laurel, Miss., Sept. 30.

WINONA.—We had a good day yesterday. Supt. Fiske was able to conduct the Sunday school. He has been sick for two months, and we have missed him very much. School has been delayed by four of our young people going off to teach, and over twenty have gone off to attend college. One addition to this church by letter. [We have had three additions by letter and two by baptism, since my last report. Our associational letter shows a net increase in the church during the year of fifty-one; and that the church has contributed \$2,675.00 to all purposes. The brethren say that this is an increase in contributions of \$500 over last year.]

It was my privilege to assist pastor Lusk at Poplar Springs. We had a good meeting but were compelled to close the meeting too soon on account of heavy rains.

There were thirteen additions. Bro. Lusk baptized seven there yesterday. I found them to be a fine people and a lovable pastor. I will assist pastor Cason at Vaiden next week.

H. C. ROSAMOND.
Winona, Sept. 30.

BELLEVILLE.—I began a meeting at Fellowship church on the second Sabbath in August. Congregation large, interest good. A number of conversions, rained out right in the midst of a good meeting. The church here is getting it into their minds and hearts to rise up and build a new house for the Lord. We began a meeting at New Hope on the third Sabbath in August. The Lord heard our prayers, revived the church and blessed His word. Received by baptism, 5; by letter, 2. This is the banner church of all this country. We began a meeting at Spring Hill church on the fourth Sabbath in September. Bro. A. C. Ball came to my help on Monday and preached the glorious Gospel of Christ with great power until Friday. The Holy Spirit came down upon us in great power. The church was greatly revived; many Christians were made happy, and were seen to rejoice with joy unspeakable and full of glory. Many precious souls were saved by repentance toward God and faith in Christ Jesus. Received by baptism 27, by letter 1. We commenced a meeting at Bluff Springs church on the first Sabbath in September. Bro. T. H. Wilson came to my help on Monday night, and did some of the best preaching of his life until Friday. The church was greatly blessed and many asked for prayer. Received by baptism 2, by letter 1.

I have been sick for two weeks; can sit up but a little while at a time today. You are giving us such a good, yes, such a grand paper. If I can only get well in time, I want to do my best to increase its circulation in my churches this winter. God bless you in your noble work.

Yours in Christ
A. B. HICKS.

Influence.

All stirring events are said to prove either a blessing or a curse. The death of our President has plunged our nation in gloom—every heart that has one drop of patriotic blood in it throbs with sadness.

We are impressed with the thought that it will have a great religious bearing upon all classes of men. His life was a grand success, and it is well to contemplate its sanctifying influence.

Every individual exerts some power over others, either for weal or woe, and it is a sad thought that every soul is leading some other, either to happiness or despair.

When a man embodies (as did he) gentleness, nobility and Christianity, his influence is boundless and unceasing. His dying words will be echoed and re-echoed, and find an answering thrill in many hearts. The prisoner behind the bars will hear them, and they will take him back to his early home, where he will hear once more his mother's prayers. Hope will spring anew, and through the dark clouds that envelope him he will see the Savior's smiling face.

The poor, discouraged one, struggling against adverse winds and unjust criticisms, will stop to consider his life, and, catching inspiration, he will press forward with renewed courage. Many a head, bowed in sadness, will be raised in hope and strike once more for victory. The young will say if he, in his wisdom and rich experience, could find so much comfort in trusting Jesus, I too will follow in His footsteps. Thus the influence will roll on and on, widening and deepening and reverberating until God alone can measure it.

Is it too much to hope that it may be the forerunner of a great religious awakening, that shall extend over our country and cause a wave of light to blaze forth from the hills and vales, the cities and plains, until even the angels will rejoice and sing aloud the glad tidings of salvation?

E. C. BOLLS.

MOZLEY'S LEMON ELIXIR.

Regulates the Liver, Stomach, Bowels and Kidneys.

For biliousness, constipation and malaria.
For indigestion, sick and nervous headache.
For sleeplessness, nervousness and heart failure.
For fever, chills, debility and kidney diseases, take Lemon Elixir.
Ladies, for natural and thorough organic regulation, take Lemon Elixir.
50c and \$1 bottles at druggists.
Prepared only by Dr. H. Mozley, Atlanta, Ga.

A Prominent Minister Writes.

After ten years of great suffering from indigestion, with great nervous prostration, biliousness, disordered kidneys, and constipation, I have been cured by Dr. Mozley's Lemon Elixir, and am now a well man.

REV. C. C. DAVIS,
Eld. M. E. Church South,
No. 28 Tatnall St., Atlanta, Ga.

A Prominent Memphian Writes

Dr. H. Mozley, Atlanta: Having been a great sufferer for three years from indigestion, and been treated by many physicians, who failed to give me any relief. Continuing to grow worse my brother advised me to try Dr. Mozley's Lemon Elixir, which remedy he had used for several years. I commenced its use, and must say that your Lemon Elixir is the greatest medicine on earth. I have never suffered a day since I commenced using Lemon Elixir.

R. L. ROCCO,
206 Hernando St., Memphis, Tenn.

Lemon Elixir.

An old druggist told me to-day he had long looked for a substitute for cod liver oil with all its good effects, that would not leave the system in such an awful dangerous condition, and found it in Lemon Elixir.

T. A. JENNINGS, Druggist,
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"Meridian Carnival."

MERIDIAN, MISS., OCT. 16-17, 1901.

Tickets will be on sale Oct. 15, 16 and 17, good for return until Oct. 18, 1901, at rate of \$2.50. For military companies in uniform, twenty or more, rate of one cent per mile traveled, or \$1.50 per capita for the round trip. For further particulars, call on or phone

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The Baptist is now prepared to do job work in quick time and in first-class order. Letter, note and bill heads, and envelopes of any size printed at the lowest prices consistent with first class work and material. A reasonable proportion of all sorts of job work needed by our friends is solicited, and satisfaction guaranteed. Minutes, Catalogues and all kinds of pamphlet work will receive closest attention. If you need anything in the job line, write us for estimates of work. All requests will receive prompt attention, and all orders placed with us will be filled promptly. No. 304 1/2 Capitol Street

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Cures Catarrh, Hay Fever, Asthma, Bronchitis and Colds.

A mild, cool, pleasant smoke, purely vegetable, which any lady can use. We give an iron-clad guarantee that its proper use will cure CARRH or your money refunded. References: Dunn's, Bradstreet's or any bank in Atlanta. EE-M is not a make-shift. For tobacco users we make EE-M medicated cigars and smoking tobacco, carrying same medicinal properties as the compound. Samples Free. One box, one month's treatment, one dollar, postpaid.

EE-M Company, - Atlanta, Ga.

Deaths.

Miss Nannie T. Calloway.

Miss Nannie T. Calloway was born January 2, 1868; united with a Baptist church on her profession of faith in Christ as her personal Savior, and a scriptural baptism in 1891; departed this life September 5, 1901.

Again the Batesville Baptist church is bereaved by the loss of another excellent member. She suffered long and much, but bore it with heroic fortitude. Her end was peace; her future is heaven. An obedient daughter, an affectionate sister, a faithful friend and a consistent Christian. The loved ones are in sorrow, but feel assured that all is well with her. May the Lord comfort the bereaved. Amen.

PASTOR.

Joe D. Leavell.

Joe D. Leavell, son of Mr. W. W. and Mrs. E. K. Leavell, of Nevada, Miss.; died September 25, 1901, at the home of his parents, of swamp fever.

"Joe D." was just a month over sixteen years of age, but he so lived his short life that all who knew him loved him. He told me before his fatal illness that he trusted Christ as his Savior. God be merciful to his sadly bereaved family.

CHAS. L. LEWIS.

Marriages.

Wise-Rose.

Married, at the home of Dr. A. P. Rose, at Shelby, Bolivar county, on the 25th day of September, 1901, Mr. G. W. Wise, Jr., and Miss A. N. Rose; the officiating minister being R. A. Cochrane. If the wisdom of Mr. Wise shall be equal to the beauty of Miss Rose, the now happy couple will have a successful pilgrimage through life.

R. A. COCHRAN.

Deafness Cannot be Cured

by local application, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound and imperfect hearing, and when it is entirely closed Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free. F. J. CHENEY & CO., Toledo, O.
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Hall's Family Pills are the best.

WANTED.

Apposition in a family as governor by one who has experience in this line of work. Address "L" care THE BAPTIST, Jackson, Miss.

Wanted.

AGENTS for the life of President McKinley. Write quick while the demand is great.

A. J. HARRIS, Gen. Agt.,
Jackson, Miss.

The Latest World-Tragedy.

We live in days of painful surprises. Our newspapers daily furnish us with reports of events that leave us heart-sick. Never do we seem to be lacking a new illustration of the truth of the old-time conclusion of a leading poet: "Man's inhumanity to man makes countless thousands mourn." From the battle field alone we have for many months been receiving constant reminders that the millennium is not yet. But it is more in the intelligence of the unexpected that we usually find cause for sorrow. There was a sense of universal shock when the announcement was telegraphed over the world on Saturday that on the previous afternoon no other person than President McKinley, of the United States Republic, had fallen under the assassin's hand.

We have grown sadly accustomed to attacks by the cowardly murderer upon some occupant of a throne or ruler of an Empire. Indeed, we reflect that, including the dastardly attempt on the life of President McKinley, there have been no less than fourteen unsuccessful efforts to murder Sovereigns or Heads of States and Governments during the past twenty years. The number of assassinations in the same period is nine, commencing with Alexander II. of Russia, who was killed by a bomb explosion, and ending with King Humbert, of Italy, who was shot in the July of last year. It is twenty years ago this month that President Garfield died from the shot wound inflicted by the miscreant Guiteau. Six of these terrible deeds have been committed within the past seven years. There was the tragedy of June, 1894, when President Carnot was stabbed, the murder of M. Stambouloff in July, 1895, the assassination of the Shah of Persia in May of 1896, that of Canovas de Castillo, the Premier of Spain, in August 1897, the stabbing of the Emperor of Austria, by Lucchesi in September, 1898, at Geneva, and then the murder of the Italian Monarch last year. The attempted assassination of the period under review range from that of the Czar in Russia to the President in Uruguay, and from our own King when in Brussels to the Ameer in Afghanistan.—London Baptist.

In Illinois illicit saloons are called "blind pigs," which, of course, relates to the propensity of men to make hogs of themselves, even where it costs money and ingenuity to accomplish their desire.

SUNDAY SCHOOL BOARD

SOUTHERN BAPTIST CONVENTION.

J. M. FROST, CORRESPONDING SEC'Y.

Have you seen a copy of **KIND WORDS** All Periodicals were changed and much improved with January issue.

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It has eight pages, all filled with good reading matter, without any advertisement. It is greatly improved in every way. One teacher writes:

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One agent in the country sold 45 copies in one day. Another 20 in one week. Agents have canvassed all day and set a copy at every home. Selling price, \$1.50 and \$1.50. Liberal discounts to agents. Send for circulars; satisfaction guaranteed (or money refunded). Circulars Free.
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Action of General Assembly.

In adopting the report of its Standing Committee, the General Assembly of Missouri once more condemns the use of intoxicating liquors as a beverage in any form or degree, and declares the traffic an unspeakable evil, which should be made criminal, and suppressed by the strong arm of the law. "There should be no cessation of effort in the church and the State to raise the standard of public sentiment on this question until its power shall become irresistible."

It is urged that "continual and particular attention be given to this subject in the congregations and Sunday schools, in the public schools and the young people's societies, and especially in the family."

"The growing practice of cigarette smoking, especially by young boys, is an evil that paves the way to the drink habit, and cannot be too strongly condemned and resisted."

"We also urge attention to per-

sonal efforts to reclaim the intemperate, and not only to reform from the drink habit, but as a fundamental necessity, to regenerate the whole man."

It is again recommended that the last Sunday in October be observed as Temperance Day.

The Board of Publication and Sunday School Work is instructed to aid the Permanent Committee with printed matter to the amount of \$500.

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1901 FALL OPENING 1901

JOHNSON-TAYLOR CO.

STATE STREET, JACKSON, MISS.

WE hereby announce our opening of "Fall Stock" for season of 1901.— With the materially increased and improved facilities for doing business which we now possess, our announcement at this time becomes of more than usual interest to the trade. We now occupy FIVE STORES on State Street, and each store is full from top to bottom with "New Fall Goods," and we say without boasting that we are assured that under no one roof will you find a better Assortment of Merchandise from which to check your memorandum than with us. Each Department of our house will be fully stocked with New and Seasonable Goods, purchased by Experienced buyers, and upon terms which enable us to compete successfully With Any Market. Each Department is a complete store within itself, and in each Department you can find goods in all the best and most popular makes. Our Departments comprise Retail Dress Goods Department; Retail Ladies Tailor-made Suit Cloak & Jacket Department; Retail Shoe Department—in this you will find a complete Shoe Store;—Retail Carpet, Matting, Window shade and Wall Paper Department; Retail Mens and Boys Clothing and Furnishing Goods Department (This is a store within itself). We call Special attention of the MERCHANTS to our WHOLESALE DEPARTMENTS. We have—Wholesale Dry-goods and Notion Department; Wholesale Shoe Department; Wholesale Grocery Department.

In these Departments we are prepared to sell you anything you may need at St. Louis or Memphis prices, and save you big money on freights.

Hoping to see you whenever you visit this market, and reminding you that "it pays to buy in Jackson," and it pays to buy from—

Johnson-Taylor Company.

Remember we Pay the Highest Market Price for Cotton.

Baptist Young People.

HERNANDO.

At a business meeting of the Hernando Union last Sunday, Chas. P. Farmer was elected president and Miss Bessie Boyce vice-president, the old officers having resigned to attend school.

We have a splendid Union, one of the largest in North Mississippi, and we expect to accomplish great good in future, as well as the past. The Union appreciates very much the nice notice of Dr. Brough in THE BAPTIST of September 12th. The Union enjoyed a delightful evening with Miss Josie Jones on Monday, from 8 to 11.

Yours truly,

GEO. W. WILLIAMS, Sec.

Benefits Derived from Active Work in the Union.

I think few of us realize the great good to ourselves, as well as to others, that would come from really active work in the Union; or, if we realize it, we are dangerously indifferent.

This Union is for the purpose of developing our young people in Christian living, knowledge and service.

"In union there is strength,"

and it is an inspiration to know that there are others interested in these same lessons which we are studying, with the same end in view: "Loyalty to the Master."

What do we mean by "active work?" We mean faithfully reading and studying the prescribed Bible courses, and learning all we can of our great missionary enterprises, so we may more intelligently aid them; living so close to our Master as to awaken inspiration for higher, holier living in all those whose lives touch our own. Action and reaction are equal: that is, in helping others we help ourselves.

By this study we get a new estimate of life and its responsibilities, a better understanding of all Christian service, and closer fellowship with Christ, because of practical sympathy with the work arising from our knowledge.

Our own faith is strengthened when we speak of it to others, and as we "learn by doing," the Union is an inviting field where the young Christian can exercise and develop his talents in public prayer and speech, secure from harsh criticism, for here we are a loving family.

We are told to "keep ourselves in the love of God," to "keep the heart, for out of it are the issues of

life." Where so easily may we maintain the devotional spirit necessary for this, as in the prayer breathing atmosphere of our Union? By regular and systematic study of His word and communion with our Savior, must the inner life be cared for, be fed, be exercised, if we would remain "in tune with the Infinite."

Thus shall we "grow in grace and in knowledge," making "workmen who need not be ashamed, rightly dividing the Word of truth."

Can two conflicting ideals occupy the mind at the same time? Nay. When we are thoroughly in earnest, as each of us, whose lives are "hid with Christ in God," should be in following out this course of what "Jesus began both to do and to teach," we shall learn what he wishes us to do; for, remember, that service is the purpose of all our study. Thus, understanding the aim and character of Him who was content to work out the will of his Father, who came not to be served but to serve, we will not squander our Master's time in those pleasures that hinder spiritual life; in idle gossip; in reading those books that give us no inspiration for nobler living, but rather the reverse.

Filled with these high ideals,

OSTEOPATHY

DR. R. L. PRICE,

Graduate of the American School of Osteopathy, under the founder of the science; two years' experience.

Graduate Louisville Medical College eight years' experience.

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Consultation Free.

can we have pleasure in those things about which the question is asked "Is there any harm in it?"

While thus keeping the Union life fresh and the spiritual vision keen, we shall count nothing too great a sacrifice, if only we can hear Him say: "Well done, thou good and faithful servant."

We learn from the Master that it is not what we try to get out of the world that enriches our lives, but what we can give the world.

When we make His service the model of our own, and allow Him to repeat His life of ministry through us, and fulfill in us His perfect ideal, then shall that peace, "which passeth all understanding," be ours.

KATE L. KERN.

Natchez, Miss.